

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

### ELEVENTH ANNUAL REPORT.

(Continued from page 516.)

#### MISSION AMONG THE CHOCTAWS.

"The Rev. Mr. Kingsbury's acquaintance with the native character, his high standing in the esteem and confidence of both red men and white,—and the experience, which he had in commencing and advancing the Establishment at Brainerd, combined to render it, in the view of the Committee, highly important that the superintendence of the Choctaw mission should be committed to him." Such was the statement made in the Report, two years ago, at the commencement of this mission; and your Committee think it right now to say, that the confidence thus expressed has been fully justified. and the anticipations thus made public have even been surpassed, in what has been realized.

The place now called Elliot, the primary seat of this mission, is within the chartered limits of the State of Mississippi,—on the Yalo Busha creek, about 30 miles above its junction with the Yazoo; 400 miles W. S. W. from Brainerd, —70 miles west of the Chickasaw Agency,—100 north of the Choctaw Agency, and 145 from the Walnut Hills; which last mentioned place is a little below the entrance of the Yazoo into the Mississippi, and about 130 miles above Natchez.

It was on the 27th of June, 1818, that Mr. Kingsbury, and Mr. and Mrs. Williams, arrived at this place from Brainerd. The place was then an entire wilderness; and after various hindrances, and necessary arrangements, the first tree was felled, upon the spot selected for the establishment, on the 15th of August. On the 16th of the same month, their first log house was erected, for the lodgement of the family. On the 29th, Mr. Peter Kanouse and his brother John

G. Kanouse with his wife, from Rockaway, N. J. and Mr. Moses Jewell and wife, from Chenango Co. N. Y. arrived at the station, as assistants. About the middle of the next January, Mr. A. V. Williams, from Saratoga Co. N. Y. a brother of the first assistant, joined the mission. On the 1st of the ensuing February, Miss Sarah B. Varnum, now Mrs. Kingsbury, from Dracut, Mass. and Miss Judith Chase, now Mrs. Williams, from Cornish, N. H. were greatly welcomed to the mission family. Six months after, on the 1st of August, the mission was further cheered and strengthened, by the arrival of Dr. William W. Pride, a young and devoted physician, from Cambridge, N. Y. and Mr. Isaac Fisk, a highly approved blacksmith and farmer, from Holden, Mass. On the 1st of July last, Mr. Anson Dyer and Mr. Zechariah Howes, agriculturists and schoolmasters, in the prime of life, reached the station, from Ashfield, Mass. Their companions, on the journey, Mr. Joel Wood, of like qualifications, and his wife, sister of the Messrs. Williams, from Salisbury, N. Y. were left some distance behind, on account of sickness, and it is not known how long they have been detained.

The Rev. Alfred Wright, who was mentioned in the Report of the last year, as being designated for this mission, and then expected to proceed to the station from South Carolina before winter, owing to circumstances not to be controlled, found it necessary to defer going until spring; and, having returned to visit his friends in New England, he sat out from Columbia, Con. June 1st, with instructions, for purposes of agency, to proceed leisurely and somewhat circuitously, to Elliot. He was at Marietta, in Ohio, about the middle of August.

On Wednesday of last week, Messrs. John Smith, Calvin Cushman, and Elijah Bardwell, with their wives and children, substantial farmers, and two of them

accustomed to school keeping, aged from 35 to 40, of Goshen, Mass. and Mr. William Hooper, of Berwick, Me. a young man, a tanner and shoemaker, and well qualified also to act as a schoolmaster and catechist,—set out with four waggon from Goshen, for this same mission.

Mr. Peter Kanouse, on account of ill health, as mentioned in the last report, left the station about five weeks after his arrival, and returned to New Jersey. And the last of August, a year ago, his brother, Mr. John G. Kanouse, who did not consider himself engaged, like the rest, for life,—returned also, with his wife, from the mission.

Only a week after, on the sixth of September, the mission was still farther diminished and deeply afflicted, by the decease of the younger Mr. Williams. His disease was distressing and rapid, but his mind was steadfast and serene; and his death peaceful and consolatory.

This beloved and lamented youth, was hardly nineteen years old, when with uncommon maturity of mind, and strength of modest, fervent, and active piety he entered the service; saying in a letter written at the time, "I have a desire to do all the good I can. I feel willing to be spent in the service of God." His revered and respected father could say, —and did say,—in answer to inquiries with respect to his feelings on the subject: "I would hereby, and do hereby, give my most cordial and hearty approbation to his joining in the missionary cause. My children are near and dear to me. But I trust I feel as though I received them from God, and have given them back to him in the holy ordinance of baptism; and I am willing to devote them to him for the service of the poor heathen, if they can be of any service. Had I a hundred sons and daughters, I should not think the sacrifice too great to devote them, for the salvation of one poor heathen. A better life than the life of man has been laid down for them. Shall I withhold a son, or a daughter, if God calls them, and they can be of any service? God forbid. Take them, therefore, dear Saviour; take them, my Lord and my God. O take them, ye servants of the most high God, ye agents for God,

in behalf of the suffering, benighted Pagan; send them wheresoever your wisdom and prudence shall dictate."

Happy son! Happy father! And not the less happy for what the Lord, in his sovereign wisdom, has seen fit to do in this early removal. Nor by such a death will the cause eventually suffer.

There are now belonging to the mission, already in the field and on the way to it, thirteen men and nine women.

At Elliot they have cleared fifty or sixty acres of excellent land for cultivation, a good proportion of it bottomed land of inexhaustible fertility. Several acres of the land were cleared by the native boys of the school, under the direction of their immediate instructor, Mr. Williams.

The buildings for the establishment are eight commodious log cabins occupied as dwelling houses; a dining room and kitchen contiguous, fifty-two feet by twenty, and with a piazza on each side; a school house thirty-six feet by twenty-four, of hewn logs and finished on the Lancasterian plan; a mill-house thirty-six by thirty; a commodious blacksmith's shop and joiner's shop; a lumber house and granary; a stable, and three or four out-houses.

There are belonging to the mission more than two hundred neat cattle, including calves;—teams of oxen and horses, waggon, carts, ploughs and other implements of husbandry, suitable for a large plantation;—mechanical tools for various arts; and all the varied apparatus for the accommodation of a family consisting of a hundred persons.

In the school, there are seventy or eighty children and youths, male and female.

From the first the Choctaws,—the chiefs especially, have manifested toward the mission the most friendly dispositions. They have done more than merely to give their consent to the establishment, and allow their children to be instructed; but of the sincerity and ardour of their desire for the instruction of their children and improvement of their nation, they have given substantial and unexampled proofs.

"It has been our endeavour," says Mr. Kingsbury, "to impress on the minds of

this nation the advantages of instruction, and the propriety of their contributing towards the education of their own children. We are decidedly of opinion, that in every point of view, it is important that they should learn to help themselves. By commencing on a liberal and extensive scale for their improvement, we have drawn forth a spirit of liberality, as unexpected as it is encouraging.

In the Report of the last year, it was stated, that soon after the missionaries arrived in the nation, the king Puck-sha-nub-bee gave for the school \$200 to be paid annually from the annuity by his part of the nation, from the U. S.; and that at a Council of the Nation in the fore part of August, after an address made to them by Mr. Kingsbury, a subscription was opened upon the spot; and 85 cows and calves and \$500 dollars to be paid annually, and \$700 as a donation to the Establishment, were subscribed. Your Committee have now the gratification to report other and greater donations.

"At a treaty holden in 1816, the Choctaws sold a tract of country for which they are to receive of the U. S. \$6,000 annually, in cash, for 17 years. The nation is divided into three districts, called the Upper, the Lower, and the six Towns. At a council, holden on the 4th Sept. by what are called the Lower towns; including the northeast part of the nation, between the public road and the Tombigby river, it was voted unanimously, that the sum of \$2,000, their proportion of the \$6,000 above mentioned, be appropriated to the support of a school in their own district, under the patronage of the American Board. They also sent a letter to the Chief of the Upper towns, in which Elliot is situated, requesting them to appropriate their proportion, an equal sum, to the support of this school."

Mr. Kingsbury, in a letter 5th of May, says, "It is probable that an alteration will be made, so that the \$2,000 dollars annuity will go to the Establishment, leaving the particular application of it to our own discretion, with the understanding that there shall be a blacksmith's shop connected with it on the plan of the one at Elliot."

In the beginning of June, this national bounty was completed, by a like formal donation, on the part of the District in which Elliot is situated, of their part of the annuity \$2,000 for that Establishment. And on the occasion the following Letter was addressed to the Corresponding Secretary.

These donations and communications speak for themselves; and they speak with an emphasis that should arrest every mind—with a pathos that should touch every heart in this Christian land. They betoken an influence from the All-powerful Spirit that originally caused the light to shine out of darkness. The movement presses upon the mission with the force of a mighty rushing wind. The missionaries have found it impossible, and your Committee have found it impossible, to proceed as fast as it would impel them. They have felt it however to be their duty—as they have found it to be a matter of necessity—to do what they could, towards answering the desires of the Choctaws, and preventing a disastrous disappointment or impatience.

The call for an Establishment in the Lower Towns, the District which set the noble example of giving their annuity for the purpose, could not be resisted. Early in the winter it was resolved, that a beginning should be made as soon as possible. "It was agreed by the Brethren," says Mr. Kingsbury, "that I should select the site, have a house erected and preparations made, for raising a crop. After making all possible arrangements for the mission at Elliot, I left there on the 10th of February for the purpose of commencing the contemplated establishment.

After sustaining almost incredible labours and hardships, with surprising fortitude and alacrity, Mr. Kingsbury makes in his Journal, March 23d, this affecting record.

"Removed into our new house. It was a day of rejoicing. We had lived in a smoky wet camp four weeks. May the Lord vouchsafe his presence, and make this house a Bethel, and fill our hearts with gratitude and praise.

"March 25. Having made arrange-

ments for a garden and cornfield, set out on my return to Elliot." He arrived at Elliot in health on the 29th, and the greatful note was made in the Mission Journal. "The Lord has been gracious to him and those with him, in preserving their health amidst their exposure to cold, wet and fatigue."

(To be continued.)

#### LATEST MISSIONARY INTELLIGENCE.

Extracted from London Publications for November, received at the Office of the Religious Intelligencer.

##### SOUTH AFRICA.

A letter has just come to hand from the Rev. J. Philip, dated *Cape Town July 13, 1820*, wherein he says he was in daily expectation of hearing from Mr. Campbell and his friends, from *Graaf Reynet*, on their return from Lattakoo. Mr. Philip has transmitted interesting accounts of the conversion of *Roselle*, a female of the Bootchuana nation, a member of the Church at Griquatown; also, the substance of a conversation with *ADAM BARTY*, another member of that Church, at a meeting held in Mr. Philip's house, in the presence of several of the missionaries of the Church Society &c. then at Cape Town.

We select a few of the Questions and Answers on the latter occasion, not having room for the whole.

Q. When was it that you felt the power of the word of God on your heart?

A. In 1802, when Mr. —— came to Berend's Kraal, I felt myself a sinner. There was an old woman converted, whom I knew was before a very bad character, and I thought—if she obtains grace, how will it go with me? I may obtain it too; and this led me to look into my former life, and to seek the same change. When I began to pray, Mr. —— came to that place; then I learnt there was to be a judgment: then all that was evil in my life came to my mind, and seemed dreadful to me. I had no rest, day nor night.

Q. How was it with regard to your feelings, after this?

A. These thoughts came into my mind—if I seek the Lord Jesus, I shall find him. It is true—it is true:—if I seek

him I shall find him; and this truth gave me comfort.

Q. When you fall into sin or temptation, is your peace of mind disturbed?

A. Yes, these cause disturbance in my mind, but lead me to the Lord Jesus.

Q. What reason have believers to trust that Christ will save them?

A. The Bible teaches us, that Christ came into the world, that he suffered, was buried, and rose again, and that his death is the life of sinners.

Q. Did you change your own heart, or by what power was it done?

A. No, not myself because I can do nothing.

Q. By whom then was this done?

A. By the Holy Spirit.

Q. Is the Holy Spirit necessary to carry on the work, and to the end of life?

A. Yes, sir.

Q. How are we to know that a man is a Christian—is every one a Christian who professes so to be?

A. He that is a doer of the word.

Q. What opinion may we form of a man who makes a profession, and lives in sin, drunkenness, idleness and thoughtlessness?

A. I have no other thoughts than that it is inconsistent—they do not belong to the faith.

Q. What do you think of the Bible—the word of God?

A. We must think seriously of it. I cannot live without the word of Christ.

Q. Have you any part of it in your memory?

A. Yes, passages come to my mind every day. Among those which afford me comfort, and are frequent in my thoughts, is, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life,' &c. &c.

Q. Do you think you could be tempted to leave the means of grace?

A. No, sir nothing else can make me happy.

Q. Do you feel grateful to the people in England for sending the Gospel to you? Do you pray for them?

A. Yes; that comes into my thoughts often.

Mr. Anderson (now at Cape Town) gives *Adam Barty* an excellent charac-

ter; he has been many years a member of the Church at Griquatown, and his conversation and spirit during all that time have been most exemplary.

Mr. Philip adds—‘ You may rest assured that these conversations are reported as they took place; no attempt has been made to embellish them. The scepticism excited in some by the perusal of the answers given by *Africaner* is groundless; but I shall soon have an opportunity of presenting that interesting character before the public, in a light which will not lessen surprise, but which will satisfy such as require satisfaction that the former picture was not overcharged.

By Letters from Mr. Philip, of later dates, viz. July 29th, and August 9th, we are informed that Mr. Campbell has returned in safety to Lattakoo, after an absence of two months employed in a journey of discovery, North East of that city; and that he has expected shortly on the borders of the Colony, in his return to Bethelsdorp, and from thence to Cape Town.

Mr. Campbell, in a letter to Mr. Philip, dated Lattakoo, April 8th, 1820. says, ‘ They have been very industrious here in cultivating fields and gardens, without which they could not have existed. They have led out water from the Krooman river, for three miles; which is a great work in so warm a climate. They have also built comfortable houses on the South side of the town, behind which are their gardens.

Some favourable changes have taken place among the Matchadpees, the inhabitants of Lattakoo, &c. Expeditions for the purpose of stealing cattle are abandoned; scarcely any are now put to death, because they now know more of the value of human life. Pumpkins, melons, beans, &c. have been introduced, because among themselves they have something resembling them; but, though fond of potatoes, they cannot be prevailed upon to plant any, because they fear it would occasion some alteration in their old system, of which they are as tenacious as the Hindoos themselves.

As yet they cannot comprehend reading and writing. Only about six persons

attend the school, and these can only join two letters together. Could one only be taught to read, it would lead others to conceive of its meaning. I expect little improvement until some person, well instructed in the Lancasterian plan, shall come to teach them.

The want of their language is a great obstacle; as yet the missionaries are obliged to speak to them by interpreters, and it is a thousand to one if they have ability to place the truth before the natives in a proper manner. But I think Mr. Moffat will be able to acquire the language in a few months.

They think themselves safe from the attacks of the neighbouring tribes, in consequence of white men living among them. In a public conversation with the king, I perceived that he took considerable merit to himself for having, at the request of the missionaries, relinquished the practice of *cattle-stealing*. He expressed his hope that, as he had taken our advice, I would take his, and not visit *Mukkabba*, king of the *Wanketzens*, against whom he seems to entertain a mortal antipathy. ‘ I advised Dr. Cowan and Donovan,’ said he not to go; yet they went, and have never since been heard of.’ He added, ‘ You are going to the *Marootzees*; you will pass near him; he will send for you but do not go.’

I design to set out on Monday next to visit a people who live about 250 miles higher up, towards the North-East—From every thing I hear, it seems to me likely to be an important missionary station. From thence come all the iron and copper used here. The king of *Mashow*, who lives on this side of them, was here when I arrived. I design to visit his place also. I am still more confirmed in my opinion that Lattakoo is only the commencement of *peopled Africa*.

The other night the Bushmen stole 19 cattle belonging to the mission, 11 of which belonged to the Interpreter; this will be a most serious loss to him. We have heard that another party of Bushmen robbed the Griquas about the same time, taking the advantage, probably, of the absence of many of them at *Beaufort Fair*. A good parcel of small black and white beads would enable the Inter-

prefer to purchase some cattle instead of those he has lost. Beads are the only sort of money that passes here, and only black and white ones (about one-eighth of an inch in diameter) are valuable—except large dark blue ones. I have many necklaces, given by my friends at Kingsland, but they are not acceptable. If Messrs. \_\_\_\_\_ were to send a large quantity of such as I have described to Beaufort Fair in 12 months, it would be a good speculation,' &c. &c.

Mr. Philip says—‘ Mr. Campbell’s friends need be under no apprehension for his safety. Travelling in the interior of South Africa is now, through the influence of our missionaries, nearly as safe as in England. If Africa be explored it must be by the progress of missions. The mission to Lattakoo has already opened the way some hundreds of miles beyond that place; and if that mission be strengthened, and another mission be established among the *Marrowzees*, we shall have a field laid open to us from the Cape to De Lagoa Bay.’

#### CHINA.

Persécution still prevails in this country. By a letter from a gentleman at Canton, dated April 2, 1820, we have the following information :—

‘ Last evening brought me the intelligence of a French Missionary having been strangled by order of the Chinese Government, in the Province of *Hoo-poh*. And *L’Auriot*, the French Missionary, who has been 27 years at Pekin, is expelled from the country. He arrived at Canton yesterday.’

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### ABSTRACT OF SIXTEENTH REPORT.

We have usually printed the Annual Reports of the societies at large: but at present we shall give only an abstract of the last compendium, contained in the London Missionary Register. The steady progress of this grand institution, may be seen by comparing the statements of the last Report with those of the preceding years.

##### Increase of Bible Societies.

The Auxiliaries of the Society itself amount to 265, and the Branch Societies

to 364; forming together a total, as last year, of 629.

To the Bible Societies on the Continent of Europe, one at Athens was added in August 1819, a second at Wetzlar in November, and a third for the Grand Dutchy of Baden in March 1820—increasing the number of 63 European Bible Societies to 66.

In British America, the New Brunswick was added, in January of the present year.

##### *Increased Issue of the Scriptures.*

The Bibles issued by Societies in Foreign Parts, aided by the British and Foreign Bible Society, have risen from 426,820 to 547,320; and the Testaments from 393,000 to 588,200—making an increase in the issues of the year, of 120,500 Bibles and 195,200 Testaments. The principal augmentation is in the issues of the Russian Bible Society: which has advanced the number of its Bibles from 65,000 to 117,000; and, of Testaments, from 114,000 to 238,700. This year witnesses also a new and gratifying issue in France, of 16,000 Bibles and 11,000 Testaments. Two Roman Catholic Clergymen have, moreover, circulated 80,000 German Testaments, in addition to 300,000 before published.

The total number of copies issued by the Society itself has increased from 2,617,268 to 2,857,291: of these, 1,152,434 were Bibles, and 1,704,857 Testaments. These, added to the above-mentioned issues by Foreign Societies, make a total of 3,992,811 copies of the Scriptures put in circulation since the institution of the Society.

In the number for January we gave the particulars of 127 different languages or dialects, in which the Society had aided the circulation of the Scriptures.

##### *Increase of Expenditure.*

The payments of the first fifteen years amounted to 704,840l. 4s. 9d. Adding to these the disbursements of the sixteenth year, which were 123,847l. 12s. 3d. the total expenditure has been 828,687l. 17s. or \$3,683,065.

## SIXTEENTH REPORT.

*Foreign Proceedings.*

This Report details the proceedings of the year in the usual Geographical order; and "brings under view," to use the words of the Committee, "a series of facts, not inferior either in variety or importance to those which have been communicated in former Reports."

An ample detail is presented, in succession, of the exertions made in France, the Netherlands, Switzerland, Germany, Prussia, Denmark, Sweden, Norway, and Russia. In all these States, the Societies are extending their operations—Bible Associations, of the same nature and with the same effect as our own, are multiplying—Royal and noble patronage is liberally granted—piety and social happiness are increased—and the sick in the Hospitals, and even the very outcasts of society in their prisons, are visited and instructed.

The most striking circumstances which have occurred in these different Societies have already appeared in our pages; as have those relative to the voyages and journeys of Messrs. Jowett and Connor and of Dr. Pinkerton in the Mediterranean.

From this last-mentioned quarter the Report proceeds, in its survey, to India, the Asiatic Islands, New South Wales, the South Seas, Africa, and America.

Under the heads of *Germany*, *Russia*, the *Mediterranean*, *Calcutta*, *Madras*, *Colombo*, and *China*, we shall extract, in the present Number, such information from the Report as may not have before been given by us.

*Domestic Proceedings.*

In reference to the domestic transactions of the year, the Committee renew and confirm their former testimony to the beneficial operation of Bible Associations, and particularly of such as are constituted and conducted by the Female part of the community. The merchant Seamen's Auxiliary Society proceeds in its active career.

In the furtherance of the Society's objects, Scotland has upheld its interests with her accustomed energy and liberality; and Ireland has doubled its circulation of the Scriptures.

Legacies, either immediate or in reversion, have been left to the Society, in the course of the year, to the amount of 3750*l.* sterling, and upward of 4000*l.* 3 per cent. stock.

The following works have been completed during the past year—

1. The Portuguese Bible, from the Version of Joam Fereia de Almeida, 5000 copies, 8vo.
2. The Spanish New Testament, 5000 copies, 12mo Scio's Version
3. Two editions of the New Testament in French, De Sacy's Version, 12mo. at Paris, each 10,000 copies.
4. A French Pocket Bible, at Paris, 10,000 copies, Martin's version.

Besides various editions of the English Scriptures.

Of the works now in the course of preparation (besides English Bibles and Testaments,) the principal are—

1. The Malay Bible, 5000 copies, 8vo.; ditto at Amsterdam, in Arabic Character, 5000; and 5000 extra Testaments, in addition to those printing for the Netherlands' Bible Society.
2. The Arabic Bible, 5000 copies, 8vo.
3. The Portuguese Bible 5000 copies, 8vo. Pereira's Version.
4. The Spanish Bible, 5000 copies, 8vo. Scio's Version.
5. The French Bible, De Sacy's Version, 8vo. 5000 copies, at Paris.
6. Ditto Martin's Version, 8vo. 10,000 copies, at Paris.
7. The Italian Bible, 5000 copies, Martini's Version, 8vo.
8. The Syriac Old Testament, 4000 copies, 4to.
9. The Turkish Bible, 4to. at Paris.
10. A New Translation of the whole Bible into Modern Greek, at Constantinople.
11. A Translation of the New Testament into the Albanian, at ditto.
12. A Transcription of the Turkish Bible into Greek Characters, at ditto.
13. The Gaelic Bible, an Octavo and a Duodecimo edition; 5000 of the 8vo. and 10,000 of the 12mo.: together with 10,000 extra Testaments, 15,000 Brevier Testaments, and 5000 octave Testaments on large type.

*Conclusion.*

Your Committee, having reported the transactions of the past year, have now only to offer, in conclusion, such reflections as the facts thus simply detailed may naturally suggest.

And they would lose sight of an important duty, if they did not begin by inviting the Members of the Society to concur with them in acknowledging their renewed obligations to that God, whose Word it is their professed and exclusive object to circulate, for the visible blessing with which he has been pleased to crown the labours of the Institution. In almost every part of the world, with which the Society is in correspondence, or to which its agents have extended their enterprising journeys, a favourable acceptance has been given to its overtures for imparting the Holy Scriptures to those who need them; and prospects are opening, in every direction, for such a dissemination of them, as to authorize the hope that the time is approaching, when, in answer to the Apostolical prayer, *the Word of the Lord shall have free course and be glorified.*

At home, the prospect is equally encouraging. Notwithstanding the extraordinary pressure of commercial difficulties, and the industrious propagation of irreligious and even antichristian opinions, the resources of the Society, so far from suffering any serious diminution, have been very liberally maintained; and its operations, viewed on the great scale, have kept pace with the activity and efficiency of the most prosperous eras of the Institution. Never was the demand for the Scriptures so great and general; and at no period were means provided in such abundance for printing editions of them, or channels opened in so great a variety of places for their free and general circulation. These assertions are so completely sustained by the facts which your Committee have reported, that they appeal to them with confidence, as affording matter for the most devout gratitude and the most cordial satisfaction.

Nor will it fail to have struck the Members of the Society, while attending to the transactions of the year, how

greatly the Institution has strengthened its claims to the veneration and support of the Christian Public, by the increased evidence of its usefulness in cherishing the growth of vital religion, and thereby promoting the happiness of individuals and the best interest of the community. The craving desires which have been expressed for the Word of God, and the thankfulness which has been uttered when this desire has been gratified, have been uniformly associated with those principles and feelings, on which are founded loyalty and contentment, subjection to Principalities and Powers for conscience' sake, and a quiet and peaceable demeanour in all godliness and honesty. Nor would your Committee stand excused to themselves, if they were to omit to remark, how strikingly the truth of this observation has been illustrated in the conduct of the Society's Domestic Auxiliaries, during the trial through which they have recently passed. While Infidelity has been lifting up her audacious front and uttering her many blasphemies, while her adherents have been striving with infatuated zeal to detach the labouring classes of the community from their allegiance to the Bible, the Societies and Associations in connection with your Institution remained steady to their engagements; and bore, at their Anniversaries, an unshrinking testimony to the truth and excellence of that Word, which no calumnies will be able to depreciate, and no violence to destroy.

In the further prosecution of the work in which we are engaged, it will be important to bear in mind the duty of perseverance; both as it regards the augmentation of funds, and the full accomplishment of the Society's object.

The desire which has been excited for the Word of God has already created such heavy demands upon the funds of your Institution, as to occasion in the expenditure of the past year a considerable excess over that of any of the preceding. When to this are added the engagements entered into, in the East, the Levant, and other parts of the world, where much is required to be done, it will appear, that the pecuniary resources must be greatly increased, in order to render them ade-

quate to that occupation which the success of the cause to which they are consecrated is preparing for them.

The nations of Christendom are as yet but partially supplied with the Oracles of the Religion which they profess; while to by much the largest proportion of mankind the truths of Divine Revelation are but beginning to be made known, through some of the numerous languages and dialects which have hitherto been employed to propagate systems of error, the most insulting to God and the most degrading to human nature. To force these strong holds of Imposture and Superstition, to impart to the bond slaves of Satan and of sin the emancipating knowledge of *the only true God and Jesus Christ whom He hath sent*—such are the high commission and the glorious object of the members and friends of the British and Foreign Bible Society. In executing this commission and pursuing this object, they are encouraged, by the promise of Holy Scripture and the testimony of past experience, to expect success proportioned to the degree of their exertions and the simplicity in which they are made. Let them, therefore, proceed in their work with renovated ardour, and increased dependence on Him who alone can cause it to prosper. To their unwearied efforts in circulating the Word of God, let them add their unceasing prayers, that He would put it into the minds and write it in the hearts, of both the distributors and the receivers. They will thus contribute to bring to pass the fulfilment of Divine Prophecy, in the happy consummation of their labours, when *they shall not teach, every man his neighbour, and every man his brother, saying, Know the Lord; FOR ALL SHALL KNOW HIM, FROM THE LEAST TO THE GREATEST.*

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### EXTRACTS OF CORRESPONDENCE.

*From the Second Report of the Merchant Seamen's Auxiliary Bible Society.*

It appears, that during the period of fifteen months, ending the 8th of May, 1820 vessels, containing 17,421 seamen, have been visited by the Society's agent at Gravesend. Of this

number of men, 15089 are reported to be able to read.

Four hundred and twenty five Bibles and 200 Testaments have been paid for at Gravesend, and 25 Bibles and 40 Testaments furnished by the Society's agent at that place, have been paid for, on application to the owners in London, making the aggregate of copies of the Scriptures, sold for the use of seamen engaged in the foreign trade, during the above-mentioned period, amount to 690. But, as the number of copies of the Holy Scriptures thus sold, even when added to those found on board belonging to the captains, mates, and individual seamen, would have been an extremely inadequate provision for the religious wants of 17,421 men, your agent, in conformity with his instructions, has furnished, gratuitously, 757 Bibles and 2093 Testaments for their use; of which number, it is hoped, as above suggested, that some will yet be paid for, on application to the owners.

It forms a painful fact in the history of the mercantile marine of this Christian country, that of the number of ships visited since the formation of the Society in February 1818, to May 1820,—789 vessels, containing 7803 seamen, would have proceeded to sea, many of them on long and perilous voyages, without a leaf of the sacred Scriptures, but for the well-timed bounty of this Society; and even where Bibles and Testaments have been found on Board, they have been usually the property of individuals, and not likely to be submitted to the general perusal of the ship's company.

*From the Reports of the Agent of the above Society at Gravesend.*

No 25.—A poor black man bought a Bible and, when paying for it, said, ‘I have too much neglected this book; I shall attend to it for the time to come’

No. 269.—The captain told me he commanded the Swift when I supplied that vessel, and observed, ‘The alteration which was effected in my crew, as it respects their manners, would astonish any one,—they became quite different beings.’

No 284.—‘We have got a Bible aft—the crew have none,’ said the mate; ‘much pains are used to mend the manners of our seamen,—it will be a work of time, but better late than never.’ ‘Ah!’ said a young man, who was sitting in the cabin, ‘there is that in the Bible calculated to make a man happy in any condition. I am sure it is so, because I have found it so.’

No. 303.—The pilot, a very steady kind of a man, came to me, and said, ‘Sir, do you recollect supplying a French brig at the time I was her pilot? You gave them a French Testament, which they read, and read aloud, alternately, from Gravesend to the Downs, where I left her, and left them reading.’

No 410.—This is a fine new Scotch ship, in good order, with an excellent crew. Here I found twenty-eight Bibles amongst thirty-six men. I was well received by the chief officer

and the captain's wife. She appeared very sensible and pious. She gave me a pleasing account of the Bible Society in Aberdeen, and of the excellent order of the last ship her husband commanded, the great good done amongst the crew by means of Bible instruction ; to use her own words, she said, 'Some of the seamen went to sea lions, and came home lambs.'

No 477.—This ship had 188 convicts on board, and one box of Scriptures for their use. There were also thirty-three soldiers on board ; several desired to purchase pocket Bibles of me, and made known their wishes to their officer, who very much applauded them. I sold eight Bibles and three Testaments among them, and never have I witnessed before such an ardent desire after the Scriptures as I saw in most of those soldiers who purchased.

No 559.—'I am glad to see you, sir,' said the captain, an honest Scotchman. 'Have you any Bibles among the crew ?' I asked : 'Yes,' he replied, 'we have as many Bibles as we can read, and no more ; that is, one Bible for each man, and it would be a great shame to be without.' I observed, 'You appear in good order, captain.' 'Ah,' he replied, 'they are obedient and well disposed lads.'

No 693.—I supplied this fine brig with one Bible and two Testaments. The captain, who is a lieutenant in the navy, called at my office, and said ; ' You must excuse me, sir, not receiving the books you left on board, upon the terms expressed in the stamp : I consider it my duty to pay for them, and at the highest price ; and be good enough to let me have three Bibles in addition to them, and I will cheerfully pay for the whole ; (which was £l. 4s. 6d.) and I deeply regret not being in circumstances to enable me to give liberally towards supporting an institution so highly necessary. I have long served both in men of war and merchant vessels, and where the crews in both have mutinied. This, I am persuaded, never would have happened, had the seamen had Bible precept and Bible example : for I have served in ships where they have had the privilege of both, and the result has been order and harmony.' He gave me £2 and refused the change.

No 893.—The captain shewed me his Bible, and observed, 'I am much in the habit of reading the Scriptures to the crew : I have suffered much lately at sea, having been dismasted, and had all my boats washed away, a little to the westward of Cape Clear. I then had an opportunity of seeing who was who ; and I found the most unprincipled men the most useless and greatest cowards in this awful gale, and the Bible men altogether the reverse, most useful and courageous.'

No 507.—'The crew of this vessel,' said the mate, 'have purchased four Bibles among them, since you supplied us.' 'Ah !' said one who had bought one of them, 'there is nothing like having a Bible to one's self.'

No 609.—Since I supplied this vessel, the crew have added so many Bibles and Testa-

ments to the supply, as to allow every man and boy in the vessel a Bible or Testament.

No 250.—I was induced to ask the captain what progress the Portuguese had made in reading the Scriptures, since I visited him before. The captain answered, 'He has left me to return to his own country ; and before he left me he could read tolerably well, and earnestly begged of me to let him take the Bible to his own country with him ; I let him have it.

No. 150.—Not seeing any one upon the deck, on my way to the shore, I hailed her ; the mate soon made his appearance, without his hat. 'I believe I have visited you before,' said I ; 'Yes, you have sir,' he replied. 'I hope the good books I left for the use of the crew, now a good while ago, are well read.' He answered, 'All hands, at this very moment, (being Sunday,) are attending to them in the cabin, where I was when you hailed the vessel.'

No. 690.—The mate, a plain honest kind of a man, received me joyfully, and said the supply was very acceptable ; spoke in high terms of the institution *at the same time the poor fellow put a half crown into my hand, saying, 'That is towards the good work.'* I considered this as an earnest of what he would have done, had he been in better circumstances.

#### CONTINENTAL INTELLIGENCE.

Letters have been received from Colmar, bearing date the 20th of August, which give a pleasing account of the increase of vital Christianity in Switzerland, and the French Provinces bordering on the Rhine. Two missionaries from Basle have lately devoted themselves to the service of the lost sheep of the house of Israel, and proceeded the one to Cracow in Poland ; and the other to Odessa, on the shores of the Black Sea. An interesting account is given of the mode in which a young German converted Jew labours for the spiritual welfare of his mother, a woman who seems to be 'touching the righteousness which is by the law blameless :' in his letters to her he comments upon some passage of the Old Testament in the words of Paul's Epistle to the Hebrews, without naming the author, and asks her opinion upon that which he has offered to her consideration : she usually replies that she approves of what he has said ; upon which he rejoins by telling her that he is very happy that she approves of what he submitted to her attention, but that the whole was taken from a letter which one Paul, a follower of 'the hanged One'

wrote to his nation. He recommends her strongly to read it; she seems to have followed his advice, not unaccompanied by a blessing.

Three new Societies, Auxiliary to the London Continental Society, have been formed in the above named districts; that judicious measure which is the fundamental rule of the Society, namely, to leave all questions of Church government and discipline to the choice and determination of the new converts themselves, gives the completest facility to the formation of Auxiliaries in every country, because it interferes with no established forms whatever.

We are sorry to learn by letters from Italy, of the 17th of August, that Mr. Joseph Tartaro, who had made a successful tour throughout the greater part of the Neapolitan and Pontifical States, distributing the word of God, has been arrested on this account by the Austrian Government at Milan. At some places Mr. Tartaro had so far overcome the ill-founded jealousies of the enemies of the Sacred volume, that pulpits had been heard to resound with panegyrics on the English and Russians for their zeal in this cause. The Austrian Government has repeatedly manifested more aversion to the dissemination of the Scriptures than even the Papal itself; we believe that up to this moment only one Bible Society exists in any part of those immense Territories, namely, that at Presburg in Hungary, which was established some years ago by Mr. Leo, of Paris.

#### MISSIONARY ANECDOTES.

A little Girl in Gloucestershire used to subscribe one half-penny per week to an Auxiliary Missionary Society; but by the failure of employment where she had been used to work, she found herself unable to continue her subscription: yet, being unwilling wholly to decline her contribution, she devised the following method:—The farmers being in the habit of allowing the poor to glean in their potatoe fields, she went one morning, and with no small labour, procured a basket full of potatoes. These she carried to the collector who used to receive

her subscription, and begged him to accept of the potatoes instead of money.

The collector objected, that he never received any thing of this sort for a subscription, and that he could not accept them, for they belonged properly to her mother.

The child went home much disappointed, and told her mother the whole. The mother immediately returned with her daughter to the collector, and requested him to accept the potatoes, saying, ‘Sir, I was once a poor blind papist; but now, blessed be God, I know the value of the Gospel, and wish every body to know it too; and I thank God that I have a child who feels this concern for the poor heatl·n.’

About this time a neighbour came, and wishing to gratify the good woman and her child, purchased the potatoes, and gave the full value of them to the collector.

When Dr. Williams of Stroud related this little anecdote at the late anniversary meeting at Bristol, a person rose and said, ‘And I am the person who brought the potatoes.’

Another little girl, in the same neighbourhood, wished to make her contributions also to the same cause, devised the following method:—She made *Dolls' Bonnets*, and sent them to Gloucester for sale, applying the produce to the missionary cause.

These little anecdotes may provoke a smile—perhaps a tear; and will not the example of these little children excite in many an elder and wealthier reader a resolution to devote to God—a proportionate donation?

#### REVIVAL OF RELIGION.

PITTSFIELD, MASS.

*To the Editor of the Christian Spectator.*

SIR,—I herewith submit to your disposal a concise account of the late revival of religion in this town, together with a few brief remarks interspersed and appended, which I hope will not be unacceptable to the christian public.

Yours, &c.

H. HUMPHREY.

*Pittsfield, Dec. 4, 1820.*

Since my installation over the Congregational church in this town, which took place in the fall of 1817, there have been, from time to time, flattering indications of seriousness among the people. Particularly in the Spring of 1818, a number of persons were suddenly and deeply impressed, insomuch that we began to feel as if a revival had actually commenced; but these little clouds soon passed away, distilling but a few drops upon the dry and parched land. The church was not awake, though her sleep was often interrupted by the voice of conscience; and then she would half open her eyes upon the moral desolation around her; would lament her own drowsiness and stupidity; and would resolve to arise and shake off her sloth at once; but alas! would directly sink down again and slumber on!

In the month of Oct. 1819, a very unhappy encounter took place between a few United States recruits, and some of the coloured people of the town, in which one of the latter lost his life. This sudden and violent death afforded a good opportunity to address the blacks in an earnest and affectionate manner, upon the uncertainty of life, and the infinite importance of a speedy preparation for another world. As many of them were found to have a hearing ear, stated meetings were appointed for their instruction and benefit, which were better attended than we had dared to hope, for the space of two or three months, and some precious fruits of which, it is believed, are now ripening for heaven. And here let me ask whether this unfortunate class of our fellow beings has not been too much neglected by the ministers and churches of New-England? Might not a great deal be done, in places where they are considerably numerous, by establishing separate meetings for them, and giving them such instructions and encouragement, as are adapted to their peculiar circumstances?

Notwithstanding this little gleam of light in the fall our prospects grew darker through the winter. Vital religion manifestly declined in the church, and stupidity reigned throughout the congregation. A Sabbath evening conference

of many years standing, was almost forsaken.—Weekly lectures prolonged but a precarious existence. Our monthly prayer meeting was indeed kept up, and often was the church heard to acknowledge her backslidings; but with the distressing consciousness, that she was continually making progress in spiritual declension.

About the first of March last, a revival commenced in the adjoining town of Richmond. The news of what God was doing there, enforced by the question, *Do you wish for an awakening here?* was evidently blessed to some of our members. With a few there was great 'searchings of heart. The great Physician was curing the spiritual maladies of our neighbours.—With us sinners were perishing in great numbers, for want of his help, and as he was never known to discourage an application from the most unworthy creature, why should we not immediately invite him to come and heal us? Such were the mingled emotions of fear and encouragement, in here and there a christian bosom; and as it was a case which admitted of no delay, it was agreed, though at first in a whisper, that "something must be done." Christians were exhorted to visit the town thus favoured, and take their children with them, hoping that such a course would be attended with benefit. The breaking up of winter, however, was a great hindrance to this kind of intercourse; but it was evidently blessed to some, who were favoured with it; and here I wish to suggest a few thoughts on this very point, which have lately struck my own mind with great force. Revivals, it is well known, are often confined within town and parish limits. All upon one side is seriousness, and all upon the other stupidity. Now, "is there not a cause?" I am satisfied there is. God works by means, as well in spiritual as temporal things. We are so made that the eye affects the heart. Not only is our sympathy excited by seeing our friends and companions in distress, but when that distress arises from a sense of guilt and danger, we can scarcely help asking ourselves, whether we have not equal, or even greater cause for alarm.—

1821.]

*Revival of Religion in Pittsfield, Mass.*

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Thousands have been awakened, by associating with persons already under conviction; by attending the same meetings: by hearing the same exhortations; and, in a word, by being much in the same religious atmosphere. Not that the most powerful means can have any saving effects, without the special agency of the Spirit but they are to be diligently used, because God has appointed them, and because he seldom works without them. It is an unquestioned fact, that the Holy Spirit often employs one awakened sinner or new convert, as the instrument of awakening many of his companions. Many a revival has most obviously spread from house to house, and from neighbourhood to neighbourhood, till a whole parish has been shaken, by means of that constant and familiar intercourse in religious matters which exists among members of the same congregation. And where revivals have spread from town to town, the work of God has often been carried on in the same way. Ministers and private Christians have been surprisingly quickened by visiting neighbouring societies, and have carried back the sacred fire to their own. Sinners too, in hundreds and hundreds of instances, have had their attention arrested in the same way, and even a casual visit has not unfrequently been the commencement of a great revival. Without laying any unwarrantable stress upon means, therefore, may we not safely presume, that a more familiar intercourse between contiguous parishes, when a revival makes its appearance in any one of them, would, by the blessing of God, greatly promote and extend the work. Hardly a doubt exists in my own mind, that if professors of religion would make a point of going often to the meetings of their brethren in other towns, where God is carrying on a special work of grace, and taking their children with them, revivals would spread much faster, and much farther than they generally do.

But to return from this digression. The excitement in a few minds, which I have already mentioned, increasing, a private meeting was agreed on by three or four pious young men, in the latter part of March, the express object of

which was prayer, for the out-pouring of the Spirit upon this church and people. In this meeting, which for some time was attended almost every evening, these young brethren found themselves greatly strengthened in the resolution which they early formed, that 'for Zion's sake they would not hold their peace, and for Jerusalem's sake they would not rest, until the righteousness thereof should go forth as brightness, and the salvation thereof as a lamp that burneth.' Other meetings, both male and female, were soon formed on the same plan, and were equally blessed to the souls of those who attended them. Their hearts were much enlarged in prayer, and the hope that God was about to 'appear in his glory and build up Zion,' which trembled and wavered for a time, now daily gathered new strength. This state of feeling, however, was by no means general in the church. But few, comparatively, as yet, manifested what I should call a *revival spirit*. Some were even more faithless than usual. They had seen hopeful appearances often, but had always been disappointed.

Thus they reasoned. But God "dealt not with us after our sins, nor rewarded us according to our iniquities." The sacred fire gradually extended itself on every side, warming one heart after another, till it was manifest that a revival had really begun in the church.—Such confessions of unfruitfulness; such desire for the salvation of sinners; such "strong cryings and so many tears," could not be mistaken. During the month of April, there were also some encouraging appearances in the congregation. Our assemblies on the Lord's day, and at other seasons, gradually increased in numbers and solemnity; and before the close of the month it was known to a few, that two or three individuals were beginning to ask 'what they should do to be saved.'

As our regular communion season approached, the church appeared to look forward to it with an interest, which many had rarely, if ever felt before, and which they could hardly account for. At length the first Sabbath in May arrived, and it was truly a precious season

to the friends of Christ. They "sat down under his shadow with great delight, and his fruit was sweet to their taste." It was also a day of very unusual interest and solemnity in the congregation at large; and it afterwards appeared that some were deeply impressed by divine truth. From that day, strong hopes were cherished, that God was about to make his power known," in a general revival of his work. But he evidently designed to try the faith of his people; for although all our meetings, public and private, were better and better attended, the good work seemed to progress very slowly in the first weeks of May. This was a trying time with those who had been waiting for the "salvation of God." He might justly blast our fondest hopes, and what reason had we to fear that he would, after all, leave us to greater stupidity than ever. We trembled in awful suspense between life and death! But it was profitable. It made christians feel their dependance, and lift up their hearts more fervently in prayer. He who never "said to the seed of Jacob, seek ye me in vain," heard the voice of their supplications. Here and there a new instance of conviction gladdened their hearts; and as the shadow moves upon the dial, so did the Spirit of God move upon the people, for days and weeks together. We could not by looking steadfastly on, see its progress; but by comparing the past with the present, at short intervals, we could plainly perceive a steady advancement. It was a "still small voice" that we heard, and not the rushing of the wind.

During the latter part of May, our prospects brightened apace. Numbers were awakened to a sense of their guilt and danger, and some began to rejoice in hope. Early in June, the church appointed a day of fasting and prayer for the more copious effusion of the Holy Spirit. It was a solemn day. A spirit of prayer was evidently poured out upon christians. Great numbers of the congregation attended the public exercises, and the "thoughts of many hearts were revealed."

From this time (June 9th) for three

or four weeks, the work rapidly increased. The cloud which had been hovering over us ever since April, and from which a few scattered drops had fallen, now began to refresh us with a copious shower. "The heavens poured down righteousness!" We had gathered the "first fruits," and were now favoured with the harvest. Our large house of worship were crowded on the Sabbath, and many of our occasional meetings were literally thronged, in neighbourhoods, where, but two months before, not twenty persons could have been collected. Our lecture room, which will conveniently accommodate about four hundred, was filled to overflowing, two evenings at least in a week: and at length, becoming "too strait for us," we left it, two months, or more, and convened in the meeting-house. Every Sabbath morning there was a public prayer meeting, and another during the intermission.—Besides these, there were conferences and prayer meetings in different parts of the town, almost every day and evening, and we met for prayer every Tuesday and Friday morning, at five o'clock, in the lecture room. So anxious were people to hear the word, that neither heat nor rain, nor the fatigues of haying and harvest, could prevent their assembling; and in one district, the school-house being filled with females, temporary seats were prepared for the males upon the outside, which they occupied every Thursday evening for a number of weeks in succession, so eager were they for religious instruction. Such exposures, it may be thought, were extremely imprudent, and must have produced more cases of sickness than usual at that season of the year. Indeed we had our fears on this score, and would fain have persuaded some to be more careful. But the fact is, that the people were never more healthy. In our congregation, containing from fifteen to eighteen hundred souls, there was not a single death from the 22d of May to the 8th of August; and but one, and that a young child, in about four months and a half. For more than three months, I was not called to visit so much as one sick person, among my own people. So

extraordinary was the health of the town, that every body took notice of it : and indeed it seemed as if God was saying to the king of terrors, ‘stand back, and to the whole army of diseases, ‘withdraw yourselves, that this people may have no excuse, nothing to divert their attention from the one thing needful, or to hinder them from enjoying the means of grace. Let them alone till ‘I shall see’ what improvement they will make of this precious harvest season.’ I believe our ease in this particular, is by no means singular. Unusual health has been often noticed, in seasons of the special outpouring of the Spirit ; and revivals very rarely take place in times of prevailing sickness. As if, besides what is suggested above, God intended to show mankind that the awakened are not frightened into religion by the loss of friends, or the immediate fear of death ; but that it is his Spirit alone, who convict and converts sinners.

During the period of which I have just been speaking, the revival was at its height ; and cases of awakening were continually increasing, and hardly a day passed without some addition to the number that were rejoicing in hope. We have reason to believe, that in one week, no less than twelve or fifteen were brought out of darkness into marvellous light ; and about that time it seemed as if the great part of the people were coming into the kingdom. Then it was, that those who had been praying and striving for the blessing, were ready to greet one another every where in the language of the prophet ; *Lo this is our God, we have waited for him, and he will save us : this is the Lord, we have waited for him ; we will be glad and rejoice in his salvation.*

In the latter part of July, and through the whole month of August, there was little or no visible abatement of religious attention among the people. The meetings were very full and solemn. New instances of awakening and hopeful conversion were frequent, and christians were still much engaged in prayer for the continuance of the revival.

The first Sabbath in September was our stated communion season, at which

ten or twelve persons were to be received into the church, as the “first fruits” of the Spirit in this glorious work. On the day of the preparatory lecture, the church kept another fast, and before they separated, united, male and female, in a solemn request, that I would as soon as convenient, in their name, earnestly and affectionately invite the whole congregation, to go along with them to “a better country, even an heavenly,” from the memorable words of Moses to Hobab. Num. 10. 29. *We are journeying unto the place of which the Lord said, I will give it you : comethou with us and we will do thee good ; for the Lord hath spoken good concerning Israel.* I addressed the congregation from the words the next Sabbath morning, before the communion ; and the visible effects of this unexpected invitation from the church, was very great. The whole assembly was moved : and we have reason to believe, that some will remember that day, with peculiar emotions of gratitude, throughout eternity. For a time, the work appeared to have received a new impulse from on high ; and though it has since declined, there have been many interesting cases of conviction and apparent change of heart, down to the present period. The attention of a few has been very lately called up, and we cannot but hope, that God has still many rich blessings in store for this people.

The whole number, who give evidence of being born again, including a few in the Baptist society, is, I believe, more than *a hundred*. But *forty* have as yet united with the church under my care. It is expected that twenty or thirty more will offer themselves on the first of January ; and that in due time, many others, whose hopes are now of recent date, will come forward and “subscribe with their hands unto the Lord.” The subjects of this revival, have not been encouraged to make a profession immediately ; but rather to wait for a considerable time, that they might have full opportunity to examine themselves, and better judge, whether the seed had fallen upon good ground, or upon stony places.

As in most other revivals, of which particular accounts have been published, the subjects of this work, are principally young people; and a much greater number of females, than of the other sex. There are many heads of families, however, among the subjects of the revival, and some of them considerably past the meridian of life. A large majority of them are children of the church, or in other words, of professors of religion, although some were in every sense, "aliens from the commonwealth of Israel, and strangers to the covenants of promise." The leading characteristics of this revival, differ so little from those which usually attend such a work of the Spirit, in these latter days, that a particular delineation seems unnecessary. The subject of it, cordially embrace the doctrines of grace, as they are exhibited in the Assembly's Catechism, and other kindred confessions. Did my limits permit, I might detail some very interesting cases of conversion; but I must draw to a close with a single remark.

Nothing was ever plainer, than that God has revived his work here, and has carried it on in answer to prayer. As long as the church remained stupid, there was nothing but death in the congregation. As soon as christians began to pray fervently, there was a "noise and shaking among the dry bones." When Jacob wrestled, and said "I will not let thee go except thou bless me," then he prevailed. And during the whole summer, the state of the revival might be known by looking at the church; and of the church, by inquiring how the work progressed among the people. When there was an extraordinary spirit of prayer, then many were awakened and brought into the kingdom. When prayer was less frequent and fervent, then the work appeared stationary, or retrograde.

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From the Sailor's Magazine.

#### BETHEL FLAG.

A friend, who attends the prayer meetings in the Upper Pool, has communicated the following pleasing circumstance:

"Last Tuesday night, Captain M— was requested to give out a verse or two of a hymn, and then pray. He came to the table, and

said, "My dear friends, I bless God that ever the Bethel Flag was hoisted at the mast-head of the N— D—." He then repeated the words, and said, "Never since that night, have I heard an oath on board of her, and I have some reasons to hope, that the Lord has begun the work of his grace in the hearts of my people. I am getting very old, and must soon enter into eternity.—Let us now pray for a blessing on the attempts to do good to the souls of seamen." He then poured out his soul, in the most affectionate manner, frequently interrupted by the tears which ran down his weather-beaten countenance, especially when praying for the crew of the N— D—.

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#### MEETINGS IN THE LOWER POOL.

Our sailor's prayer meetings proceed with the utmost energy and unusual success—The spirit of prayer continues to enlarge and expand the heart, and instances frequently are occurring of hardened sinners being converted by Almighty grace.

Five seamen had engaged in prayer on board the Ariel of Shields, when a very young lad, the cabin boy, took the hymn book of his own accord, and gave out "O for a thousand tongues to praise"—After singing, he bowed his knees, and prayed with such fervour and humility, that every person was melted. The lad cried to the Lord to pardon his sins, give him a new heart, bless the meeting, teach his father and mother to pray, and his little brothers and sisters. He entreated also, that God would strengthen his captain, to set a good example before him and the ship's company.—The lad had scarcely finished, when a Captain of a ship in the foreign trade (who had been invited with his wife on board the Ariel by the Captain,) begun in much distress of mind, saying, "Lord, save me, a wicked sinner; have mercy on me, a poor prodigal.—Five and twenty years I have been ploughing the great deep, and never prayed before. Lord, thou hast often saved me from shipwreck and the devouring seas, and what have I been doing never to thank Thee before! Oh save me, Lord Jesus; my sins are more than the sand on the sea shore! I will praise the Lord, I ever came to this meeting to night. What do I feel! what do I see! every heart broken before God, at this unexpected visit from the Majesty of heaven." His poor wife was deeply affected.

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#### THE SAILORS TREASURE.

A ship in distress last winter, somewhat near the Swin, was observed by a Barking fisherman, who immediately went to assist and relieve the crew, whom they took on board their smack. On her going down, (for she sunk,) one of her crew jumped on board, rushed into the cabin at the risk of his life, to fetch something he had forgotten, but great was their surprise when they found this precious treasure was—a Bible!